

The Thoughts of Mohammad Sjafei and Active-Creative Education

**Vevi Sunarti¹, Listia Anita Wati², Zaiful Netra³, Reza Gusmanti⁴,
Rembulan Catra Banyu Biru⁵**

¹²³⁵Universitas Negeri Padang

⁴Universitas Pendidikan Indonesia

* e-mail: ¹ vevisunarti.pls@fip.unp.ac.id ² listia.anitawati@gmail.com ³ jay_plc@yahoo.com
⁴ rezagusmanti@upi.edu ⁵ rembulancatra@unp.ac.id

Abstract

This research aims to describe Mohammad Sjafei's educational thinking and the active-creative education system. This research is included in the literature review category and uses descriptive-interpretative methods. The author conducted a literature study to collect sources, then utilized relevant sources for the interpretation process, followed by presenting the results of the interpretation in well-structured sentences. The findings of this research describe Mohammad Sjafei as a national education figure who opened a non-formal school as an alternative school during the Dutch colonial era. He formulated his own educational curriculum which contains active-creative educational concepts. This active-creative education system provides the nation's children with the opportunity to explore their potential and develop their interests and talents to support their future careers. The aim of this education system is to form students who are independent and experts in their respective fields. This education system is able to overcome the problems of poverty and unemployment, opening up business opportunities and independence in the economic sector.

Keywords: Active-creative, non-formal, alternative school, interest-talent, career

How to cite: The Thoughts of Mohammad Sjafei and Active-Creative Education. (2025). *International Journal of Pedagogy and Learning Community (IJPLC)*, 2(1). <https://doi.org/10.24036/6x0nnp55>



Licensees may copy, distribute, display and perform the work and make derivative works and remixes based on it only if they give the author or licensor the credits (attribution) in the manner specified by these. Licensees may copy, distribute, display, and perform the work and make derivative works and remixes based on it only for non-commercial purposes.

INTRODUCTION

Mohammad Sjafei is a national education figure who initiated and implemented a non-diploma or non-formal education system in Indonesia in 1926. The education system proposed by Sjafei was an antithesis to the Dutch Colonial Government's education system. The Dutch Colonial education system was formal and had an official curriculum approved by the government. Meanwhile, Sjafei created and implemented his own curriculum, which differed from the colonial government's curriculum. Sjafei's actions were not without reason. He strongly disliked the Dutch Colonial education system because it exploited Indonesian human resources. Graduates of government schools were driven to become low-paid employees. This education system was called the colonial-centric education system, meaning that the education needs were adjusted to the interests of the colonial government (Sarte et al., 2021; Arwin et al., 2022).

Sjafei was a figure who was born from the Dutch education system, but he had awareness and openness of thought. He was not trapped by the promises of the government that offered him a position as a civil servant. Sjafei pursued teacher education at Kweekschool Bukittinggi from

1909 to 1914. In 1926, he developed an education system that was Indonesian-centric and practiced it at the INS Kayutanam school (Handrianto et al., 2021; Nengsih et al., 2022). Sjafei applied an active and creative education system at the school he founded. The goal of his education system was to achieve national independence and improve the quality of Indonesian human resources. To achieve these goals, Sjafei provided space and facilities for arts and skills to his students. Students were given the freedom to choose arts classes according to their interests and talents. Sjafei's education system could be classified as non-formal education because it did not follow the government curriculum. He applied his own curriculum, which consisted of general lessons and arts/skills lessons.

General lessons included arithmetic, language, history, and so on. Arts/skills lessons included music, drama, dance, painting, carving, carpentry (Mohammad Sjafei, 2010:5), and so on. Sjafei hoped that his education system would shape students who had talents and skills. After graduating from INS Kayutanam, they would be able to develop careers according to their fields of expertise. They could become entrepreneurs and start certain businesses that could absorb the workforce. In this way, the Indonesian nation could live independently and not depend on the Dutch Colonial government. (Suryadi Fajri, 2019:28; Handrianto, 2017) National independence could address issues such as poverty, unemployment, and so on. Sjafei wanted to expand education to eradicate high illiteracy rates. He wanted to give the poor the opportunity to enjoy the benefits of education. Sjafei's education was also referred to as alternative education with affordable and low costs. Sjafei also implemented a continuity system, starting from the lower to higher classes (elementary to high school). This continuity system aimed to address the problem of school dropouts. Students could start their education from the lower level and complete it up to the higher level.

METHODS

This research falls under the category of a literature review. A literature review is a research process that involves reviewing and critically evaluating existing literary sources. The main objective of a literature review is to understand and describe the current state of research in the field related to the topic being investigated (Rudi Ferdiansah, 2024:1).

This study utilizes an interpretative and descriptive method. The interpretative method involves studying and attempting to create meanings related to phenomena within their contexts (Muri Yusuf, 2013:334). The descriptive method is a technique that provides a portrayal of facts or phenomena and explains them through description or narration (Anton Baker & Ahmad Charis Zubair, 1990:27).

The first step in this research is heuristic, which involves collecting data or sources. The sources obtained include research methodology books and books on the results of studies related to Mohammad Sjafei and Active-Creative Education. In addition to books, sources also include articles and scholarly works that have conducted research related to Mohammad Sjafei's thoughts. The next step is to select and verify sources. This involves choosing relevant sources on the topic to be written and verifying the accuracy of the content to determine if it can be used.

The subsequent step involves interpretation by reading the obtained sources, analyzing them, and interpreting the content. The essence is extracted, and points related to Mohammad Sjafei and Active-Creative Education are absorbed and described in narrative form.

FINDING AND DISCUSSIONS

Mohammad Sjafei's Thoughts

Mohammad Sjafei's thoughts on education for the Indonesian nation involve creating work schools as liberating institutions, manual labor to create active individuals, and education as a means of instilling character values. With work schools, children will have the opportunity to develop their talents while expanding their knowledge.

Sjafei's educational thoughts were influenced by Dewey's pragmatism and Kerschensteiner's *Arbeitschule* (work school). According to John Dewey, the learning process means capturing the meaning simply from a practice, object, process, or event. Capturing meaning means knowing its use. Something that has meaning has social function. Therefore, education must be able to guide young people to understand the activities they encounter in society. The more activities they understand, the more meanings they obtain (Hera Hastuti, 2013:102).

Sjafei agreed with Dewey, who believed that the pattern of education through learning and working would shape character, social sense, and mutual help. Students were taught a job according to their talents and desires for their future livelihood, with the hope of forming independent Indonesian youth who live freely and do not depend on others. Sjafei believed that individual initiative and a sense of responsibility are the most important character traits that must be developed (Setya Raharja, 2008:14).

Another influence on Sjafei's thoughts was Kerschensteiner, a German education figure who developed work schools. His educational philosophy was that academic knowledge is inseparable from skills. By honing skills, intellectual capacity would develop naturally. When Sjafei studied in the Netherlands, he visited Germany, where he met Kerschensteiner and liked his *Arbeitschule* method (work school). Additionally, the influence of Sjafei's foster father, Mara Soetan, led to the concept of "handicraft education," which Sjafei implemented at INS Kayutanam. Mara Soetan, who had an artistic spirit and high empathy for the environment, saw the poor condition of Indonesians and was moved to help by guiding and training people to produce products through skills and handicrafts (Hera Hastuti, 2013:104).

Mohammad Sjafei's educational thinking began with his observation of the lazy and elitist nature of Indonesian society due to the influence of colonialism. Therefore, Mohammad Sjafei believed that to solve these problems, education was the right path for the Indonesian people. Character education that was oriented towards manual skills in utilizing natural resources was the main key in his education.

INS Kayutanam

Sjafei Mohammad Sjafei founded a school named *Indonesisch Nederland School* (INS) in Kayutanam, Padang Pariaman, West Sumatra, on October 31, 1926. The school utilized a kinesthetic learning style, emphasizing the importance of hands in the learning process. Hands were seen as tools to aid children in learning. Manual labor was defined as the creation of a product or item using hands as the medium. In education, the product or item is not the main goal of manual labor; the primary objective is the "process of working" to create the product or item. Mohammad Sjafei wanted education to be more than just an intellectual process (Muhammad Faruq, 2018:133).

Educational activities at INS Kayutanam began with 75 students, divided into two classes, 1A and 1B, with Malay as the language of instruction. School sessions were alternated because there was only one teacher, Mohammad Sjafei himself. The educational process at INS initially was simple, using rented houses in the Kayutanam area, not far from the train station. At that time, students studied sitting on the dirt floor with mats as there were no desks and benches. They used old oil drums as tables, and blackboards were propped against walls. Sjafei's house, where he lived with his mother, was no better than the learning space (Sjafei, 1968:10).

Kayutanam was chosen as the location for INS because it was easily accessible to children from Padang, Pariaman, Padang Panjang, and Bukittinggi, which could be reached within one or two hours by train. Thus, Minangkabau people, known for their wanderlust, could spread the INS education system wherever they went. Additionally, Kayutanam had a cool climate, neither as cold as Padang Panjang nor as hot as Padang, making it conducive to learning. Kayutanam was also a train locomotive switching station for trains coming from Padang and Padang Panjang. From a transportation perspective, Kayutanam had a very strategic position, located on the main highway and railway connecting coastal and inland areas (A. A. Navis, 1996:50).

Through Sjafei's hard work with his students, INS began to grow. By 1932, the INS grounds had reached an area of 462 square meters, and two years later, it expanded to 2,310

square meters. The development of INS was rapid, with everything sourced and managed cooperatively between teachers and students. Funds were raised from theater performances, exhibitions of INS students' work, and sales of handicrafts. Ten years after its founding, in 1935, INS managed to purchase 18 hectares of land in the village of Palabihan, about 2 km from the old location. Situated at kilometer 58 on the Padang-Bukittinggi highway, the cooperative effort to move the school was completed in 1939 (Vera Nofrianti, 2004:21-25).

Since its establishment until the Indonesian war of independence, this school has been famous, not only with the spirit of nationalism that it carries, but also its alumni have contributed a lot to this nation after the independence period. Therefore, it is not uncommon for education experts today to comment a lot on the success of the INS Kayutanam model of education, among those commentators are, the Director General of Improving the Quality of Educators and Education Personnel Fasli Djalal stated, so far many parties have been busy looking for comparisons to other countries to find educational ideas. In fact, there are various monumental educational ideas that were born in the history of national education. Even the educational ideas conveyed by UNESCO, some refer to educational ideas that were developed in Indonesia since 85 years ago. According to Fasli, Tamansiswa and INS Kayutanam are two pillars of educational thought in Indonesia that can be developed to create quality and competitive education that is also based on Indonesian culture. (Kompas, Thursday, August 24, 2006).

Chairman III of the Supreme Council of Tamansiswa Schools, Ki Supriyoko, stated that Tamansiswa education does not only glorify intelligence. Tamansiswa teaches a balance between personal development and intelligence. Tamansiswa education not only aims to develop intelligence and skills, but also aims to build students into people who are faithful, have noble morals, and are responsible for the nation, homeland, and humanity in general. The idea of Tamansiswa education complements the educational thoughts of Muhammad Sjafei who founded INS Kayutanam.

Educational observer HAR Tilaar added that the Tamansiswa and INS Kayutanam educational ideas have important elements that are known in modern educational science. INS Kayutanam grew in the context of Indonesian-Minang culture. This is in accordance with modern educational thinking that always sees education in the context of education. INS Kayutanam education is also very thick with nationalism. This kind of spirit is missing in Indonesian education today. Likewise, the comment of Mr. Winarno Surakhmad (Former Rector of IKIP Jakarta now UNJ), said that if the Tamansiswa and Kayutanam educational ideas lived during the Dutch era, their ideas actually died during the republic era. (Kompas, Thursday, August 24, 2006 and also read Education News, Edition XXII Year V, September 2006, Page 7)

INS had eight classrooms, three teachers' houses, one guesthouse, a dormitory for 300 students from all over Indonesia, one dining room complete with a kitchen, one canteen, a tennis court, an artificial lake, a reading garden, a gymnastics area, two rest houses, a field tribune with dressing rooms, and a music house. INS also had special rooms, such as music and theater rooms, drawing rooms, a shop and weaving room, a polyclinic, two carpentry workshops, a weaving room, a ceramics room, a blacksmithing room, a rubber room for raincoats, a library, and a clay burning room. In 1937, INS graduated its first cohort after 7 years of primary education and 4 years of secondary education. By the end of Dutch colonial rule in Indonesia, INS had graduated 6 cohorts comprising 10 classes. In 1939, INS had 600 students (Sjafei, 1968:10).

There are three main components, the INS Kayutanam education system, namely the power that can work, the brain that can think and the soul that can feel. These components will make nature move in a system that remains dynamically balanced dialectically, humans as the substance of nature, with their mental and emotional power must not follow the natural system and getting out of the system means getting out of balance.

Education Ideas Active -Creative

Since its inception, INS has used a curriculum formulated based on the thoughts of Mohammad Sjafei. The foundations of the INS education system combine general knowledge and arts-skills. General knowledge provides spiritual enrichment, while skills serve as educational tools to nurture students' talents as a means of living in society. Sjafei devised the INS curriculum in teaching, focusing on academics (mind) and arts-creativity (hands). Academically, social sciences and exact sciences were taught. In the arts-skills domain, studios and workshops were provided as training grounds to make students dynamic, active, creative, and productive (Vevi Sunart & Listia Anita Wati, 2024:50)

The educational process at INS Kayutanam employed the philosophy of nature with active and creative methods. Students were the subjects, and teachers acted as facilitators. Sjafei's educational system emphasized the process over results, meaning the focus was on how to catch fish and how many fish were caught. If students were skilled at catching fish, they could find the type and quantity of fish according to their needs. This learning strategy positioned students as the main actors in education (student-centered learning) (Listia Anita Wati, 2021:30-39).

From the beginning, INS, led directly by Mohammad Sjafei, developed active and creative methods without adhering to the educational rules set by the government. The school did not rely on diplomas or certificates but prioritized the development of students' talents and abilities. According to Sjafei's educational concept, the curriculum's function was to develop students' intellectual intelligence. Unlike the curriculum in public schools aimed at making students experts in their fields of study and mastering taught subjects, INS's self-designed curriculum aimed for its graduates to create job opportunities based on the skills they had mastered. The school did not issue report cards or diplomas because Sjafei believed it was challenging to measure the diverse abilities of students. Sjafei only issued reports and certificates for students who wanted to continue their education at higher institutions (A.A. Navis, 1996:177).

From its establishment in 1926 until early 1977, INS applied only the pure curriculum born from Mohammad Sjafei's thoughts and did not implement the government curriculum. Ideally, the educational process formulated by Mohammad Sjafei prioritized the role of hands with active and creative methods (Thalib Ibrahim, 1978:18). As Mohammad Sjafei said:

"One of the subjects that can greatly help instill an active spirit in students is manual labor. The foundation used by INS since the beginning has been a work-based foundation, which is largely active to support the endogenous development of the child" (Sjafei, 1968:37).

"Salah satu bahan pelajaran yang dapat banyak membantu memasukan jiwa aktif pada anak didik, ialah pelajaran pekerjaan tangan. Dasar yang dipakai oleh INS semenjak dahulu adalah dasar kerja yang sebahagian besarnya bersifat aktif untuk perkembangan endogen sianak." (Sjafei, 1968:37)

It can be concluded that the active-creative education system formulated based on Mohammad Sjafei's ideas prioritizes hands-on roles to develop the potential and talents of students, referred to as endogenous. The portion for arts and skills lessons in the active-creative education system is 75%, more dominant compared to general/academic subjects. Mohammad Sjafei considers arts and skills education crucial as it benefits children in developing their careers in society. Children will become independent and self-reliant by starting businesses according to their talents. The portion for general/academic subjects is 25% because they are taught as intellectual knowledge for children. Intellectual knowledge that involves memorization and verbal skills primarily serves to advance to higher education levels. (A.A. Navis, 1996:118-119)

Since INS was registered as a private public school with its permit issued on June 1, 1977, during the New Order regime, INS was required to implement government curriculum, specifically for academic education. From mid-1977 onwards, INS implemented the National Curriculum (1975) for the first time. It can be concluded that starting from 1977, Sjafei's school is officially registered as a formal school because it has implemented government curriculum and follows the government education system. (Sufyarma Marsidin, 2011:35)

Tabel 1 Kurikulum INS Kayutanam 1926

Komponen	Materi Kurikulum	Sasaran Pendidikan
1. Otak (Pengetahuan Intelektual)	1. Ilmu pengetahuan umum 2. Ilmu hitung 3. Ilmu alam 4. Sejarah 5. Ilmu hayat 6. Budaya dan bahasa.	Melahirkan manusia yang memiliki pengetahuan intelektual tinggi, kecerdasan optimal. Melatih nalar, mampu berfikir matematis, logis, sistematis. Melatih mengembangkan daya ingat, penalaran akal budi agar lebih bermanusiawi dan berbudaya.
2. Tangan (Aktif-kreatif dan inovatif)	1. Pertukangan/ teknik kayu 2. Teknik mesin 3. Teknik besi 4. Kerajinan keramik 5. Kerajinan kriya anyam 6. Kerajinan tangan 7. Keterampilan ukir, 8. Peternakan 9. Pertanian.	Melahirkan manusia yang ahli, produktif, aktif, kreatif, inovatif, beretos kerja, mandiri, memiliki daya cipta, mampu menciptakan lapangan kerja atau pengusaha sehingga menjadi manusia yang mandiri dan tidak bergantung pada orang lain.
3. Hati (Pengembangan jiwa seni, dan membentuk akhlak mulia)	1. Seni: Seni musik, seni drama dan teater, seni tari, seni lukis, seni sastra. 2. Agama dan akhlak mulia: Disiplin, kebersihan, , bertanggung jawab, saling menolong, saling menghargai, ibadah, menjalankan kewajiban, adil, pengabdian masyarakat, jujur, tepat janji. 3. Olahraga	Aktif, kreatif, dan estetik, berjiwa peka, dan kritis. bersikap komunikatif,. toleran pada perbedaan pendapat. Melahirkan generasi yang berkarakter, dengan gaya hidup madani, dan terhindar dari berbagai tindakan amoral. Jasmani sehat dan kuat. berani dan percaya diri, tabah dan ulet, berdisiplin dan koperatif, kompetitif dan sportif.

Sumber. Sjafei, "Pembicaraan Engku Mohammad Sjafei, 1926, *Tabloid dua-bulanan SBPSS*, edisi 7 Mei 1926, hlm. 7. Sjafei, *Dasar-Dasar Pendidikan* 1968.

Implementation in Students Career

Muhammad Faruq in his article states that M. Sjafei is a significant figure in education and culture. Mohammad Sjafei aimed to promote "tooneel" (theater) and develop creative arts to benefit future INS students. This enhances creativity and thinking patterns among INS students, which can contribute to their career development. (Muhammad Faruq, 2018:134)

According to Mestika Zed, the education system proposed by Mohammad Sjafei is considered a center of excellence. Mohammad Sjafei's educational philosophy is deemed suitable for Indonesia's needs in fostering independence and national dignity through active-creative education. (Mestika Zed, 2013:174)

Mohammad Sjafei's ideal and solution-oriented education system addresses issues of poverty and unemployment. It prioritizes skills that cultivate entrepreneurial spirit, independence, and freedom of thought. Students are encouraged to freely develop their potential and choose their future careers. Sjafei aimed to shape students into skilled individuals capable of contributing meaningfully wherever they go. The active-creative education system at INS embodies the motto "enter through one door, exit through many doors," meaning students enter with similar

competencies but graduate with diverse skills tailored to their expertise. Graduates pursue careers ranging from furniture artisans with innovative designs, to painters, sculptors, writers, musicians, actors, dancers, farmers, livestock breeders, and those who continue to higher education as academics, professionals, educators, and more. In this way, INS does not produce uniform outputs like typical secondary schools. (Sjafei, 1968:23-30)

Here are some successful alumni of INS who excelled in their respective fields: A.A. Navis, directly educated by Sjafei, became a renowned writer whose works are recognized nationally and internationally. Adria, skilled in ceramics, completed an internship in China in 2009 and received the UNESCO Award of Excellence for Handicrafts in 2010, currently active in her ceramic workshop named Kachio. Huriah Adam, an artist, dance maestro, and choreographer in Indonesia. Arby Samah, an artist and sculptor, pioneering abstract sculpture in Indonesia. Mochtar Apin, an illustrator, writer, and painter who teaches at the Faculty of Fine Arts at ITB. Zaini, Muslim Saleh, and Nurdin B.S., all painters. Saiful Bahri, a musician, conductor, composer, and songwriter who composed the Malaysian national anthem "Negaraku". Syarizal Zain Koto, an artist and sculptor in Indonesia. Mara Karma, a painter, journalist, author, and art critic in Indonesia. (INS Kayutanam Profile Archives, 2019:1-4).

CONCLUSION

This article discusses Mohammad Sjafei's thoughts on active-creative education and its implementation in student career development. Inspired by John Dewey's pragmatism and Kerschensteiner's concept of *Arbeitschule* (work-school), Sjafei developed the active-creative education system and applied it in the non-formal schools he established. These schools served as alternative educational institutions during the Dutch colonial era, addressing the limited access of indigenous communities to Dutch schools due to their scarcity and high costs. Sjafei founded non-formal schools with curricula aligned with national schools, reflecting Indonesian culture and character, thus termed *Indonesiasentris* education.

Through the active-creative education system, Sjafei aimed to shape Indonesian children into useful, independent, and skilled individuals. The goal of this education system was to nurture children's interests and talents in arts and skills, enabling them to excel in their respective fields. Consequently, children would possess superior competencies that serve as assets and skills to support their future careers. The implementation of this education system has produced renowned artistic figures in Indonesia.

REFERENCES

- Anita Wati, Listia. "Relevansi Pemikiran Pendidikan Mohammad Sjafei pada Pelaksanaan Pendidikan di INS Kayutanam (2006-2018)". *Jurnal Kronologi*, Vol. 3, No. 1 tahun 2021, ISSN 1411-1764 e-ISSN 2722-3515.
- Arwin, A., Kenedi, A. K., Anita, Y., & Handrianto, C. (2022, June). The design of covid-19 disaster mitigation e-module for students of grades 1 in primary school. In *6th International Conference of Early Childhood Education (ICECE-6 2021)* (pp. 173-176). Atlantis Press. <https://doi.org/10.2991/assehr.k.220602.036>
- Baker, Anton & Ahmad Charis Zubair. 1990. *Metode Penelitian Filsafat*. Yogyakarta: Kanisius.
- Fajri, Suryadi dkk, "Pemikiran Muhammad Syafei Tentang Pendidikan" *Journal Of History And History Education*, Volume 1 No. 1 2019.
- Faruq, Muhammad. "Pemikiran dan Perjuangan Mohammad Sjafei 1926-1945". *Jurnal Pendidikan Sejarah Volume 5 Edisi 3 Tahun 2018*.
- Ferdiansah, Rudi. "Literature Review: Pengertian, Contoh, Cara Membuat, Manfaat", <https://internationaljournallabs.com/blog/literature-review/>, 2024, diunduh 24 Maret 2024 pukul 15:00.

- Handrianto, C., Jusoh, A. J., Nengsih, Y. K., Alfurqan, A., Muslim, M., & Tannoubi, A. (2021). Effective pedagogy in primary education: A review of current literatures. *Abjadia: International Journal of Education*, 6(2), 134-143. <https://doi.org/10.18860/abj.v6i2.12978>
- Handrianto, C. (2017). The roles of matrilineal system towards integrating religious and cultural values in minangkabau community. *Jurnal Ilmiah Peuradeun*, 5(3), 373-386. <https://doi.org/10.26811/peuradeun.v5i3.170>
- Hastuti, Hera. 2013. *Perbandingan Pemikiran Pendidikan Ki Hadjar Dewantara dan Mohammad Sjafei*. Tesis Pascasarjana. Universitas Negeri Padang.
- Ibrahim, Thalib. 1978. *Pendidikan Mohammad Sjafei INS Kayutanam*. Jakarta: Mahabudi.
- Marsidin, Sufyarma. 2011. *Manajemen Berbasis Sekolah dan Sistem Pendidikan INS Kayutanam*. Padang: UNP Press.
- Navis, A.A. 1996. *Filsafat dan Strategi Pendidikan M. Sjafei*. Jakarta: PT Gramedia Widiasarana Indonesia.
- Nengsih, Y. K., Handrianto, C., Nurrizalia, M., Waty, E. R. K., & Shomedran, S. (2022). Media and resources development of android based interactive digital textbook in nonformal education. *Journal of Nonformal Education*, 8(2), 185-191. <https://doi.org/10.15294/jne.v8i2.34914>
- Nofrianti, Vera. 2004. *Institut Nasional Syafei Kayu Tanam (1967-2002)*. Skripsi Jurusan Sejarah. Fakultas Ilmu Sosial. Universitas Negeri Padang.
- Raharja, Setya. "Penyelenggaraan Pendidikan Indonesia Nederlandche School (INS) Kayutanam dalam Perspektif Pendidikan Humanis-Religius". *Jurnal Manajemen Pendidikan No. 01 tahun 2008*.
- Sarte, N. M. R., Santiago, B. T., Dagdag, J. D., & Handrianto, C. (2021). Welcome back: The return of college dropouts to school. *Jurnal Pendidikan dan Pemberdayaan Masyarakat (JPPM)*, 8(2), 140-149. <https://doi.org/10.36706/jppm.v8i2.15386>
- Sjafei, Mohammad. 2010. *Arah Akktif*. Solo: PT. Tiga Serangkai Pustaka Mandiri.
- Sjafei, Mohammad. 1968. *Dasar-Dasar pendidikan*. Medan: CSIS.
- Sunarti, Vevi & Listia Anita Wati, "Mohammad Sjafei's Educational Philosophy from an Axiological Perspective", *Jurnal Pendidikan Luar Sekolah Volume 12 (1)*.
- Yusuf, A. Muri. 2013. *Metode Penelitian Kuantitatif, kualitatif, dan Penelitian Gabungan*. Padang: UNP Press.
- Zed, Mestika. "Engku Mohammad Sjafe'i dan INS Kayutanam: Jejak Pemikiran Pendidikannya". *JURNAL TINGKAP Vol. VIII No. 2 Th. 2012*.